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London, Saturday, May 30, 1896

AN UNHOLY CRUSADE.

The Toronto *Globe* of the 18th inst. has a long editorial on the pronouncement of the Bishops of Quebec on the Manitoba question. The purpose of our contemporary is to show that the Catholic Church is a "menace to civil liberty," and that the promulgation of the Episcopal mandement "cuts the ground from under the feet," of those many non-Catholics who in recent times have refused to believe that the Church is so tyrannical as she has been represented by many Protestant writers.

The article admits that the language of the pronouncement is moderate, but it adds: "However velvet the words the claws of Church domination are there as effectually as if accompanied by the most uncompromising type of hierarchical thunders." It adds that spiritual rewards and punishments have been introduced "as an element in the strife at the ballot boxes," and that all this "must be resisted without reference to what the effects on the fortunes of political parties may be. It is an anachronism that must be relegated to the ages to which it belongs, and no question can be more important to the people of Canada than that involved in the issue the Bishops of Quebec have raised.

The meaning of all this is evident. It is an appeal to the anti-Catholic sentiment entertained by many Ontario Protestants, to oppose the granting of justice to the Catholics of Manitoba, simply because the Bishops have pointed out that it is the duty of their flocks to support only those candidates who will vote to grant justice.

There is absolutely nothing in the collective pastoral to justify the *Globe's* appeal to religious prejudices. It is the right of every citizen to proclaim his views on public questions and to advocate them, but the Bishops have not gone this far by proclaiming their individual views in regard to the two parties which are now asking for the suffrages of the people. They have confined themselves entirely to the question of religious and educational liberty, and on this question they have not merely the rights of citizenship, but they have the duty of their official position as pastors of the people to speak of and to define the conscientious obligation of Catholics. This they have done in moderate language, leaving to the people themselves the application of the correct principles they lay down. They proclaim positively:

"In thus speaking to you, our dearly beloved brethren, our intention is not to side with any of the political parties now fighting in the political arena."

They inform the electors that it is their duty to vote, and to do so in accordance with conscience, and to guard against perjury, intemperance, lying, calumny and violence. Then, coming to the school question, they point out that the Privy Council of England has recognized the legitimacy of the demand of the Catholics of Manitoba for the restoration of their separate schools and the right of the Federal authorities to intervene and render justice to the oppressed minority; wherefore it is the right and duty of Catholics, "with the help of well thinking Protestants of our country, to join forces and their votes so as to assure the definite victory of religious liberty and the triumph of rights guaranteed by the constitution," by voting only for candidates who will "engage themselves to vote in Parliament in favor of legislation giving to the Catholics of Manitoba the school laws which were recognized to them by the Privy Council of England."

It has been the boast and pride of Englishmen and Scotchmen that they have contended even to the extent of fighting for civil and religious liberty, being aided by their clergy in the contest, and why should it not be lawful for Catholic Bishops to advise their people to contend for the same?

It is in fact the Catholic clergy alone whom the *Globe* wishes to gag. The Protestants are to be left free to attack Catholics in their synods and min-

isterial associations and endeavor to prevent the restoration of Catholic rights. In fact, within the last few days the Presbyterian synods of both Ontario and Quebec have made pronouncements against remedial legislation. They have spoken for injustice, without being rebuked by our Toronto contemporary, but when the Catholic Bishops raise their voice in the cause of right and simple justice, we are threatened with a Popery election campaign. It is needless to say that the Catholic clergy and episcopate will not be silenced by such threats. They value too highly the religious liberty guaranteed in the constitution of Canada, and when that constitution is violated for the persecution of Catholics it is their right and duty to call upon Catholics and fair-minded Protestants to maintain the cause of justice.

We are not terrified by the *Globe's* threats. If the battle of freedom of religious education is to be fought over again, as in the days when the *Globe* many years ago led a similar anti-Catholic crusade to that which it is now threatening, the Catholics of Canada will not shrink from fulfilling their duty, and we have no doubt of final success, even as success crowned our efforts before. We have no desire to raise a religious political issue again, but if it be forced upon us by our adversaries, we must not hesitate to fight the battle courageously.

The *Globe* of the 19th inst. returns to the charge in another editorial, and states that the Bishops have raised the religious issue. This is not a truthful statement. It was raised in Manitoba by Messrs. Martin, Greenway and Co. We had hoped that, whether the Reformers or the Conservatives were in power in Ottawa, justice would be accorded to the Catholics of that province, but we must oppose any political party which will refuse that justice, whoever may be its leader, and by whatever name it may be called.

GODLESS vs. RELIGIOUS EDUCATION.

The Toronto *Globe* of the 13th inst. gives with a great flourish an extract from the letter of a traveller in France to Alderman Hallam on the effects of religious education in the schools.

As not even the quality or position, still less the name, of this sagacious observer is not given, the value of his inferences cannot easily be guessed, but the inferences are all against allowing the clergy to have anything to say in the matter of educating the children. This unknown correspondent says:

"You ask my opinion as to the advisability of the clergy of the Roman Catholic Church having control of the education of the children in your Public schools. I consider there is no system more pernicious; it simply leads to the enthrallment of humanity in the service of the Church."

He attributes to the preponderance of the Church in the State and to the consequent absence of all free thought and independence, "the lamentable decay of Spain and Portugal, and the well-known inferiority of the Swiss Catholic cantons to their Protestant neighbors." He adds:

"If certain Catholic nations, France in the lead, have kept to the fore, it is simply because for the last hundred years the encroachments of the Church have been steadily resisted, in no respect more than in its pretensions to the privileges of educating the young."

It is acknowledged, then, that the Catholic nations are not all in the background, as the pretence has been among enemies of the Church as far back as our memory reaches. But the correspondent does not reason properly from the facts.

France has in it at this moment two systems of education—the State system, which excludes religious teaching, and the religious schools. In the latter the majority of the children are educated, the number being now nearly a million and a quarter of children in attendance, and this number is increasing, while the number in the State schools is diminishing, and it was recently reported officially that out of 1,200 children condemned to prisons and reformatories in the department of Seine, 89 per cent. were pupils of the godless State schools, and only 11 per cent. in the Catholic schools. Such figures speak more loudly than the oracular unfounded opinions of an unknown "correspondent at Marseilles" writing to a Toronto *McCarthyite* to give him an opportunity to say: "Let the clergy teach creeds and dogmas in their churches. It ought not to be their business to train generations of men in view of forming one vast political voting power, which is clearly the object in view."

The Catholic schools of France not only take the lead in the superior

morals of their pupils, but also in the progress of their children; and in all the public competitions which have taken place the pupils of these schools have stood in the front rank, having distanced their competitors of the State schools on every occasion. This has been the case, not only in France, but even in America, for year after year we have found that the pupils of the Catholic schools in New York and other American cities have always been the victors in the public competitions which have taken place there. But "it is not by bread alone that man liveth," and it is not by the amount of secular knowledge alone that we are to measure the true progress of a man or a people. If Christianity is not entirely a failure, there must be some good result in inculcating its teachings and moral precepts on the minds of children, and it is a self-evident proposition that the half-hour or hour spent in the Sunday school is insufficient as the sole means of giving a religious training.

The decay of Spain and Portugal spoken of by the Marseilles correspondent is more imaginary than real. They are small and quiet kingdoms, and therefore do not rank among the Great Powers which embroil themselves in all the affairs of Europe, Asia and Africa, but they are prosperous notwithstanding all this, and their people are patriotic and happy; and in Switzerland the people of the Catholic cantons are well-educated, prosperous and contented; though it is difficult to obtain statistics whereby to compare accurately the condition of the people in the Catholic and Protestant cantons, and to keep in view at the same time the conditions under which the people live in a country so diversified with valleys and snow-capped mountains. At all events, very little reliance is to be placed on the flippant assertions of an observer so evidently unobservant as Mr. Hallam's anonymous correspondent.

THE BIBLE IN THE HOUSE OF COMMONS.

Some of our religious contemporaries express themselves as being very much shocked that Mr. John Charlton's reading of the scriptures during the debate on the Remedial Bill was not listened to with reverence, and one of these journals says:

"If the Canadian House of Commons has sunk so low that a member cannot read a scripture selection in it without being ridiculed, when the reading is the right thing to do, it is high time the people were asked if they approve of the conduct of their representatives."

Again we are told that "Parliament is merely a reflection of the people. There is no member that the people did not send there. The members will never be much worse nor much better than the majority of the people who elect them. Quite likely the members who jeered and laughed at the reading of the scripture selections represent a large number of constituents who would do the same thing."

We have not so bad an opinion of the bulk of our members of Parliament as our contemporary has, nor of the people who elected those members to represent them, Protestants though they are for the most part. Neither the people nor the members of a Parliament generally would show irreverence towards the bible.

One or two members perhaps jeered thoughtlessly, and the responsive "Amen" which was uttered after some of the readings was undoubtedly profane, but the indignation manifested because the member for North Norfolk used the sacred volume profanely for the mere purpose of killing time and obstructing public business was quite justified by the circumstances. Very astutely our contemporary qualifies its assertion by the remark meaning that there should not have been ridicule "when the reading was the right thing to do," but it was not the right thing as Mr. Charlton did it. Mr. Charlton was very properly brought to task for his profanity by a Catholic member, Dr. Bergin, but certainly Dr. Bergin is not to be accused of ridiculing the scripture because he told Mr. Charlton that the sacred volume should not be profanely used for the purpose of obstructing public business.

It was not necessary to read long passages of the bible when obstruction was going on, and the House was not in a very reverent mood, and the pretence which has been set up that it was necessary for Mr. Charlton to read the bible in order to prove that it is a good book against the use of which in the schools the Catholics of Manitoba ought not to object, is very shallow. We all know that the bible is a good book. Catholics reverence it as God's holy

word and as the best of all books, though we want it in a proper translation or version. But against the use of it as Mr. Charlton used it we should always vigorously protest.

THE CHURCH IN DENMARK.

Dr. Henning Jensen, a Lutheran minister of Copenhagen, Denmark, who has retired from active service, predicts, in a daily paper of that city, that the Lutheran Church of Denmark will in the not distant future return to the Catholic faith.

Herr Janssen's article has attracted considerable notice as coming from a prominent minister of the first Church established by Protestantism, and it has been translated and published by the *New World* and some New York papers.

It must be remembered that the Lutheranism of Denmark is of a different type from the so called Lutheranism of Germany, where the established Church is really more Calvinistic than Lutheran, though adhering to the name of Luther. German Lutheranism was formed by the intervention of the power of the State which effected an amalgamation of the two very distinct types of Protestantism, but in Denmark the old Lutheranism has been fairly preserved, which not only teaches the real presence of Christ in the Eucharist, and real baptismal regeneration, but also preserves a large part of the Catholic mode of Church government, and a certain amount of the Catholic ceremonial in the forms of public worship. Hence, Lutheranism in Denmark is something like High Churchism in England and Canada. It retains many of the doctrines of the Catholic Church, which are rejected by the more Calvinistic Protestant churches to which we are accustomed in this country. This makes it more within the bounds of probability that Herr Jensen's prediction may prove correct, and as he is a man of great observation and has studied the matter closely, great weight is attached to his words.

It is certain that the Lutheranism of Denmark has retained many features of the old Lutheranism which have brought its clergy and the people more and more toward the doctrines of the Catholic Church, so that there is a tendency toward Catholicism which, like the Oxford movement inaugurated by Dr. Pusey, has resulted in the conversion of many throughout the kingdom, but especially in Copenhagen.

In the first part of this century the Catholic Church, and in fact all denominations except the Lutheran, were under ban of the law and were persecuted, and in 1860 there were only 600 Catholics in Copenhagen, but in 1894 there were 3,000 in the city, besides as many more through the country, and it is estimated that about 200 converts are received annually, and the number is increasing.

We are not so sanguine as to take Herr Jensen's prediction as a certainty, but it is nevertheless true that among the converts there are always several Lutheran clergymen and nobles, though the majority of them are from the working classes, and the remarkable increase of members of the Catholic Church, and the growing tendency of the aristocracy to regard the Church with favor, points in so small a kingdom to a great change within a short time; and the High Churchism of Danish Lutheranism undoubtedly prepares the way for this change.

THE CAMPAIGN.

A feature of the present election campaign is the persistency with which the Toronto *Globe*, and some other journals, some Liberal and some Conservative, and especially those which have P. P. A. or ultra Orange proclivities, repeat, as a war-cry the motto "No coercion to Manitoba."

This is a false issue. The Remedial Bill is not an act of coercion, but it is a protection against coercion of the worst form.

The liberties of the people of every religious denomination to worship God in the manner they deem best are a right with which the State has no concern, and if those liberties are interfered with, the coercion is on the part of the interfering State, and not on the part of those whose liberty is restricted, if they resist or protest.

The case in regard to education is perfectly similar. It is not only the right, but it is the duty of parents to take steps for the proper education of their children both in secular matters and in doctrine and morals, and the interference of the State to prevent such education, or to throw obstacles in the way of those who wish to carry

it out, is an intolerable tyranny against conscience, and as much an interference with the rights of conscience as would be the imposition of a tax for the support of a religion in which the taxpayer does not believe. The cry, "No coercion to Manitoba," which is being so often repeated by the opponents of Remedial legislation, is therefore a blind to hide the real principle at stake, and it may be met with the counter-cry, "No educational coercion to the Catholic minority."

We are loth to believe that the Liberal party, which has hitherto refused to attack the constitutional rights guaranteed to the Catholics of Ontario, would leave the grievances of the Catholics of Manitoba undressed, if they prove victorious during the present contest; hence we believe that even the Liberals of Ontario who are attacking the Government for what they are pleased to call the coercion policy, would not refuse the justice demanded. Hence, also, we cannot believe that the *Globe* truly represents its party in its present course of attacking the principle of Catholic education, for the sake of embarrassing the Government at the expense of the most cherished rights of the Catholics of the Dominion.

The *Globe* and the Liberal press, however, are not alone in thus endeavoring to make political capital out of the rights of Catholics. Several of the Conservative journals are following the same policy of raising an anti-Catholic cry in order, if possible, to prevent the passage of the Remedial Bill. Among these may be specially mentioned the *Spectator*, which appears to be a Hamilton edition of the *Orange Sentinel*, while the *Mail and Empire* and the *London Free Press* editors scarcely ever write a line in its favor. This, they appear to think, would be dangerous ground, and they force other matters to the front in a very prominent manner hoping thereby to keep the P. P. A's. and Orangemen in line when the Conservative forces are called out for drill.

The members of the cabinet continue to announce their intention to introduce again the Remedial Bill at the coming session of Parliament, so that it may become the law of the land, unless Mr. Greenway's Government remove the matter from the arena of Federal politics by passing a satisfactory Remedial law which will make it unnecessary for Parliament to intervene.

It is a remarkable fact that while the Liberal candidates in Ontario as a rule do not commit themselves either to the principle of redressing Catholic grievances or to that of denying redress, a large number of the Conservative candidates, to the number of forty, say absolutely that they will support the Government in its general policy, but will oppose remedial legislation. Under these conditions, Catholics will need to form their judgment of the course they should pursue from the special circumstances they will find existing in their respective constituencies.

EDITORIAL NOTES.

WE ARE pleased to note many evidences of Church progress in the diocese of London. The latest is the laying of the corner stone of the Church of St. Peter, in Goderich, an account of which we publish in another part of the CATHOLIC RECORD of this week. We congratulate the pastor of Goderich, Rev. T. West, on the remarkable success which has crowned his efforts in this parish. It is a continuation of the missionary zeal of the old days, when Father Schneider and other zealous priests traveled loving distances to bring the consolation of our holy Faith to the Catholics of the Huron district.

MR. A. J. BALFOUR has introduced into the British Parliament a Land Bill which is ostensibly intended to benefit the Irish tenantry, but among the Nationalist members there is considerable difference of opinion regarding the amount of benefit the tenantry will derive from it. Mr. John Redmond, the leader of the Parnellites, declares that it is of vital importance to the vast bulk of the tenantry, the clauses increasing the facilities for the purchase of holdings being very valuable; but Mr. Dillon states the Irish people attach not much importance to the Bill as a whole, though it has some valuable clauses. But Mr. Balfour introduced it with the threat to drop it unless the Irish members accept it without serious discussion of its separate clauses. The Irish members are not disposed to take it on such terms, and it is therefore difficult to say whether or not it will be passed. Taking the whole matter into consider-

ation, it would appear that the Government has introduced the measure merely for the purpose of closing the mouths of the Nationalists, and not in order to benefit Ireland seriously.

LAST week two new Bishops were elected by the Methodist Episcopal Conference at Cleveland, Ohio, to take the places left vacant by the dismissal or forced retirement of Bishops Bowman and Foster, who were declared to be "ineffective." Bishop Bowman, who is seventy-eight years of age, has been declining mentally, and Bishop Foster physically, and the Conference, overriding sentimentality, determined on their retirement. It is stated that in the election of the new Bishops there was a great amount of log-rolling and wire-pulling after the manner of the ward politicians, and that the latter could learn much from the methods used. There was a dead-lock, and it appeared at first there would be no election, until an Iowa delegate brought matters to a crisis in an unexpected way by moving an indefinite postponement of the election. It was remarked by some speakers that this would make the Conference a laughing-stock to the nation, and the delegates very soon made up their minds to bring matters to a close, and Messrs. McCabe and Cranston were elected by the requisite two thirds majority.

THE General Assembly of the Presbyterian Church of the United States is now in session at Saratoga, N. Y. There are several knotty questions to be considered, most of which hinge upon the stand to be taken to maintain the orthodoxy of the Church. There is a movement on foot for the restoration of Dr. Preserved Smith, formerly of Lane Theological Seminary at Cincinnati, but the orthodox delegates threaten to depose the professor if the movement be persisted in. It is said he would prefer this to his present position in suspension, and the Assembly will therefore be obliged to meet the question. The New York Presbytery also demands that the Assembly recall the prohibition already given against the acceptance of students from New York Union Seminary because that seminary has defied the Assembly by retaining Dr. Briggs in its Theological chair. It is expected that the Assembly will treat the New York Presbytery as guilty of insubordination.

THE Hon. Mr. Bartlett, member of Congress for New York, while speaking in Congress on the question of cancelling the appropriations which have been hitherto granted to the Indian schools of the West, and to charitable institutions which have any connection with any Church, ridiculed most powerfully the pretence of those who make such a proposition under pretence of severing all connection between Church and State. His words are very applicable to the same pretext when brought forward in Canada against the teaching of religion in the schools, whether in Manitoba or the other provinces of the Dominion. Mr. Bartlett said:

"In all such speeches as those which have been uttered by the able gentleman from Nebraska what is the dominant spirit? It is against creed; it is against religion; it tends to prohibit the free exercise of religion—to declare that not one dollar shall be given to an institution however deserving, if any tenet of the Christian religion, be it Protestant or Catholic doctrine, be uttered within the walls of that building. In other words, we are asked here now, at the end of the nineteenth century, to prescribe and denounce Christianity, to couple with each appropriation made a condition precedent that not one dollar of the appropriation shall be available unless Christianity is expelled from the institution. Why, sir, what a terrible doctrine: what a monstrous doctrine for the people of the United States!"

THE Turks have committed another fearful massacre of Armenians at Oorfa, surpassing in atrocity that of Sassoun in 1894. Eight thousand is the number killed on this occasion. When attacked by the Turkish soldiers the Christians sought refuge in the cathedral, which was set on fire by the troops, and all perished in the flames. The affair is said to have been deliberately planned by the Government at Constantinople, and it was carried by the officials at Oorfa acting under the orders received. The Turk has found out that he has not to dread any interference on the part of the European powers, so that he may now openly carry out his plans for the settlement of the Armenian question by killing all the Armenians.

He only is advancing in life whose heart is getting softer, whose blood spirit is entering into living peace, and the men who have this life in them are the true lords and kings of the earth—they and they only.

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